782 The Kuḍạm Naeke (the priest of the outskirts) offers his own blood every time the
793 Naeke performs sacrifices, in the name of the Pargana bongs and the bongas along the boundaries. At Janthaṛ (the first fruit offering of the heavy rice) he every year sacrifices a pig to the Pargana bongs, and at that time he also offers his own blood to him and to the bongas along the boundaries. At the hunt he offers to the same, in order that the village people may be fortunate and return well. At this time he makes an invocation: Greetings then, O Pargana, blood offering, pricked out blood is given, is offered to thee for the sake of the hunt, where on the right side or the left side a servant girl or a dog puppy, a lọṭọ thorn (a thorny bush), a kaṛke thorn (a pricking bush)[2] may be, in holes and recesses, mayest thou press it down, cover it up. A worn-out winnowing-fan, a ball of cotton thou wilt arrange for us, make security for us, Father my Ṭhạkur, Lord.

e. The division of agricultural land.

621 When they have appointed the rulers of a new village, then they sit one day and divide
423 the land and homestead fields. They make units. One unit of agricultural land is what is needed for one plough. Having settled this they fix the rent, and at the same time set aside the land allotted to the offices of Mạṅjhi, Paranik, Jọg Mạṅjhi, Jọg Paranik, Goḍet, Naeke, and Kuḍạm Naeke. The Mạṅjhi gets four portions, the Paranik gets three portions, the Jọg Mạṅjhi gets two portions, and the others one portion each as office-land. This they have the use of without paying rent. The Mạṅjhi had formerly half a rọk (unit) following his office. Nowadays some village headmen have very large incomes.

245 In a new village people plant Horse-radish trees and Pipol trees near their respective houses. They eat the Horse-radish tree vegetables and the Pipol tree they have to get shade, and the Pipol tree, it is said, will be of use also in the next world.

621 When other people see that they get very good crops in a new village, they also will come and settle down there. The old residents will give them a share, a little of their prepared ricefields and of their highland fields, and the headman will show them fallow land to prepare ricefields. Then the village becomes populous. They work, do their business, they eat and drink, they have dances and games, they enjoy themselves, they live there.

f. Wealthy and poor people.

556 In the same village it does not go equally well for all there. Some people have both plough-cattle and servants; they are both industrious and also have sense, and they are also very niggardly; such people become wealthy. But some people have, to start with, no plough-cattle; they are also alone; they also suffer a good deal from fever; they have no sense; they are foolish, they are also lazy, they have no children either, and their women-folk waste away all, or they themselves squander all by beer-drinking, or

[2] The lọṭọ, Randia dumetorum, Lam., and the kaṛke, Briedelia retusa, Sprengel.

CHAPTER II

Material Culture of the Santal.

The Village : The Santal villages with their houses on both sides of the street are situated on the plains. These villages are not well fortified. In each village only one unpaved avenue can be found, the width of which is about twenty five to thirty feet and the length is equal to the length of the village. There are tall trees at intervals on both sides of the avenue which make the path shady. In a big village generally twenty to thirty houses can be seen and in a small village there are only ten to twelve houses. In each village a Majhisthan is built, where Kulidrupe[1] (Panchayat) takes place and taxes are collected by the head-man of the village, and there the Manjhi Haram (head-man) worships the Pilchu Haram and Pilchu Burhi. In almost every village a Jahersthan can be found which is nothing but a cluster of Sal (Shorea robusta) trees where the Santals worship their village deities. The water supply of the village is derived from a streamlet which runs nearby. The Santal villages are very neat and clean and all the villagers take particular care to keep it so, and scavenging is done by the pigs and dogs which help in keeping the village neat. As soon as the houses have all been erected and the village established, some trees such as mango, jack-fruit etc. are planted ; the Satals[2] have a belief that these trees bring prosperity. The Headman's house is generally built more or less in the centre of the village and close to the Majhisthan. The villages are generally known by their place names as Sunderpahari, Chandna, etc.

361 [363] 344 347 651 622 778 312 364 231 245. 622 342 103

[1 Erratum: i.e., kulidrup. 2 Erratum: i.e., ^ Santal. -- Analyst] ^

4: Biswas D, E-3, 4 (1931-1945) 1956
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798 824 Gosainera, a female deity. This Mowa tree is known as the Lady of the Grove. But it was noticed in the Jahirsthan both in Dumka and Godda area, that at the base of several other Sal trees there were stones which represented the Pukri and other Bongas.

342 787 825 [782] **The House :** Before constructing the house they test the site by tying a rooster on the site for five days, and if within these five days the cock loses its life they give up the place thinking it to be undesirable. If the rooster remains alive they begin the construction of the house after sacrificing a fowl to Marang Buru.

342 782 Before entering the new house the owner of the house brings a mug of water after bathing in a stream nearby and pours a little water in each room. In the room facing east the owner puts three cups of Sal leaves on the floor and pours "Handi" (rice beer) in those cups taking the name of Marang Buru and Pilchu Haram and utters the following words :—

"I have constructed the house by taking your names. See that every thing remains alright".

342 [351] [245] [784] Mango and jackfruit trees are planted in the adjoining field in the belief that prosperity will come. During the house ceremony widows and divorced women cannot enter the house.

The house and its contents : The house of the Santals is not of varied design and the plan of the main structure is always the same. In some can be found a courtyard in the centre, and rooms on two sides and mud walls on the other two sides. An average house of the Santals measures 15 to 18 feet in the length and 10 to 12 feet in width.

In the Daminikoh area and outside this area of the Santal Parganas two types of houses can be seen.